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Thackeray's Letters, Charles Bradlaugh, etc. The author's observations are a little trite. For example, he discourses on the duty of being true to our convictions, on the advantages of looking on the best side of things, and so on. Every one knows all these things. The difficulty lies in carrying them out in practice. But doubtless there is no harm in reminding people of them. The author, it may be noted, is very agnostic.

W. F. TROTTER.

EDINBURGH.

FOOTSTEPS IN HUMAN PROGRESS, SECULAR AND RELIGIOUS: A Short Series of Letters to a Friend. By James Samuelson. 8vo. London: Swan Sonnenschein & Co., 1898. Pp. 113.

Mr. Samuelson seeks to show that the course of civilization, in spite of its many apparently devious and deeply shadowed turns and twists, has been "slowly but surely towards a far distant goal designed and prepared for the human race by a higher Intelligence." The book might be described as a series of concrete illustrations of the theological doctrine of Providence, or of the philosophical doctrine of the rationality of history. After reading the genial chapters, one feels sorry to be unable to accept the author's protest that he is not optimistic.

J. A. T.

COMMUNISM IN CENTRAL EUROPE IN THE TIME OF THE REFORMATION. By Karl Kanbsky. Translated by G. L. and E. P. Milliken. London: T. Fisher Unwin, 16 shillings.

This volume, which originally formed part of "*Geschichte des Socialismus*," deals with the history of heretical communism. In it the history and customs of the Bohemian Brethren, the Taborites, and the Anabaptists are described at considerable length. The descriptions bear evidence of much learning and research; the book is full of curious information, and the events which are related in it have been little known or studied, although they have no unimportant bearing on many problems and theories of the present time. Unfortunately, the style of the author does not do justice to his material; if what he has to say interests the reader, it is in spite of the way in which it is said.

Throughout the book Herr Kanbsky sets himself to prove that the popular representation of the period has up to the present time been a false one. For example, he says, "according to the usual popular representation of history, the only question at issue

during the gigantic struggles of the Hussite war was essentially whether or not the Holy Communion ought to be administered in both kinds ;” but, according to his view, “ what the various flags are to the nations of to-day, the chalice was to the Hussites. It was their standard, round which they rallied, and which they defended to the last ; but it was not an object of strife. It was precisely the same with the different forms of the Holy Communion which made their appearance in the Reformation of the sixteenth century.” Such statements seem to indicate that the point of view from which Herr Kanbsky interprets the period is also limited, though from the opposite side to that taken by the historians who are responsible for the “ popular representation.”

F. M. BUTLIN.

LONDON.

THEORIES OF THE WILL in the History of Philosophy. By Archibald Alexander. New York: Charles Scribner's Sons, 1898. Pp. 365.

METAPHYSICS. By Borden P. Bowne. Revised Edition from new Plates. New York and London: Harper & Bros., 1898.

Mr. Alexander's "Theories of the Will" is a valuable contribution to the study of philosophic problems. The author adopts the method of historical exposition, and traces the development of metaphysical thought on this subject from its first beginnings in the primitive Greek philosophers down to the last theories of Lotze. Platonic, Aristotelian, Epicurean, and Stoic doctrines are fully described ; the Satiristic, Scholastic, and Reformation teachings are fully given ; and, finally, the theories of Locke, Hobbes, Hume, Reid, Spinoza, Leibnitz, Descartes, Kant, Fichte, Schelling, Hegel, and Schopenhauer are minutely described ; closing, as we have already stated, with the latest theories of Lotze.

An immensely valuable feature of the work is its wealth of accurate references ; on each page are foot notes giving the exact references on each point in the works of the author under discussion ; while in the body of the work itself a free use is made of the very "ipsissima verba" of the philosopher himself in Greek, Latin, English, and German ; it need scarcely be pointed out how very valuable such features are for the accurate student and for reference. Mr. Alexander's work deserves a high place in the literature on this subject for its high scholarship and vast amount of information.